

THE KING OF THE JEWS.

(Continued from May number.)

As soon as it developed that the Jews were going to reject their King and that the Messianic Kingdom would have to be postponed till a later time, then it was that the Gospel Age was brought in as a sort of parenthetical period to bridge over the time that fleshly Israel would have to suffer for her sins. During that time the "mystery" of the Church was to be developed. The Church was entirely a new thing—a mystery—which the patriarchs and prophets of Old Testament times knew nothing about. Let's see what Paul says about this new "mystery" called the Church:

"How that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God."—Ephesians 3:3-9.

There is no use for the old standpatters to keep on arguing that the Church and the Kingdom are the same. The evidence to the contrary is too clear and convincing. The Old Testament prophets saw numerous visions of the Kingdom and told how it would be; but they never saw any vision of the Church—that was a new thing that they knew absolutely nothing about. You read about the Kingdom all through the Old Testament, but you never find a word about the Church there. You may begin at the first of Genesis to look for the Church, and you may turn it over page after page, and you may read chapter after chapter and verse after verse, and you will never find the Church mentioned in the entire Old Testament. You will not find it until you come to the 16th chapter of Matthew in the New Testament.

And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

Right there is the very first mention of the church in the scriptures. The church, then is a 'new thing' which came into existence after the King was rejected. In the beginning of his ministry Jesus didn't say anything about establishing a Church. He simply went about preaching that "the Kingdom of heaven is at hand." He didn't mean a spiritual kingdom or a kingdom up in the skies—he meant the literal Messianic Kingdom on earth. And it WAS at hand. And if the Jews had accepted Jesus as their Messiah THEN, and allowed him to set up his earthly Kingdom THEN, there never would have been any Church nor any Gospel Age.

One of the main charges that the Jews brought against Jesus in the trial for his life—and the charge that perhaps had more

Club Rates.

IN CLUBS OF FIVE OR MORE, FIFTEEN CENTS A YEAR.

The price of single subscriptions to GOOD NEWS is 25 cents a year. but if you will get several of your friends to go in with you and send in a club of five or more at one time, you can all get the paper at 15 cents a year.

At the very low price we make, it is impossible to give premiums to club-raisers, but thousands of people enjoy getting up clubs for the fun of it and to help out a good cause. You will enjoy it, too, and you are hereby invited to become a regular club-raiser. If you can distribute some samples into good hands, all they will cost you is to ask for them.

In sending in clubs, be sure to write each name and address very carefully. Remember that a name which looks plain to you in your own handwriting might not look so plain to a person who is not acquainted with your handwriting. Therefore WRITE VERY CAREFULLY. If possible to have the list typewritten, so much the better.

GOOD NEWS is now going on ten years old. It has a large circulation in every state in the Union, and it also goes to several foreign countries. It has long ago passed the experimental stage and has become an established institution. Over 40,000 people are eagerly waiting for its arrival each month.

Send remittance by registered letter, express or postoffice money order, and make all orders payable to:

GOOD NEWS BOOMER, N. C.

weight toward getting him crucified than any other—was that he claimed to be the King of the Jews. And you know that was a fact. He DID make that claim. And no matter what sort of a spiritual interpretation YOU might be inclined to put on it, you know very well that the Jews would naturally give it a LITERAL interpretation.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.—Luke 23:2.

And from thenceforth Pilat sought to release him; but the Jews cried out, saying, if thou let this man go thou art not Caesar's friend: whosoever maketh himself a King speaketh against Caesar.—John 19:12.

You see they thought he was claiming to be a literal earthly King, because they complained that his wanting to be a King brought him into collision with Caesar. Now if he had just been claiming to be a spiritual King and nothing more—just a sort of far-away, indefinite MORAL force like the milk-and-mush Christianity of today—what would Caesar's friends have cared about that? Nothing at all. You see that "spiritual" business would have been entirely out of Caesar's line, and would not have conflicted with his interests nary bit. There would have been no occasion for Caesar's friends to get jealous and raise a fuss about it.

But you see they DID get jealous, and that proved that they THOUGHT Jesus was claiming to be a literal earthly King, and that part of it was what they objected to.

Now you can't deny that Jesus knew what they were thinking, and he knew that his life was at stake, too. So if his claims to Kingship were not literal, right then was the time for him to have said so. He could have said: "Oh, you people are mistaken about me. You think I came to be a literal earthly King, but I did not. My Kingdom is just a figurative or spiritual Kingdom located up in the air, and it will never interfere with the literal governments of earth at all."

And then the Jews would have apologized to him and turned him loose; and I think some big fat priest would have patted him on the shoulder and said: "All right, Jesus, you go ahead and be a spiritual King here among us, and do all the good you can toward the moral uplift of the community. We were mistaken about what you were driving at in your talk about being a King. We thought you were a Socialist or a Bolshevik or something of that sort, and that you were plotting to overthrow Caesar's government. But we see now that you have no designs against Caesar, and so you are all right."

What an easy way that would have been for Jesus to get out of the difficulty and save his life. But did Jesus do it? He did not. That fact within itself proves that he did come to be a literal earthly King, and that he was too brave and true to deny it, even in the face of death.

(To Be Continued.)

HAS JESUS ALREADY COME?

The question of whether Jesus has already come back to earth in his invisible form is a matter that ought to have some attention. The average person who has never given the subject any thought will promptly answer, "No, of course he has not come."

But don't be so sure about it. There is a strong line of proof that he HAS come, and that it is his presence here that is overturning the kingdoms of men.

This will be a surprising thing to you if you have never studied it; but the more you look into it the more reasonable and probable it seems.

Let me call your attention to the fact that Jesus, at his first coming, was on the earth 30 years before he attracted much attention, and before very many people knew or cared anything about it. Then followed about three-and-a-half years of his public ministry, during which time he became widely known. Then after his death and resurrection he was here 40 days in a body that could appear and disappear at will.

You see, then, that there were three stages of his first presence. Now since I have learned the truth about the "type" idea that runs through all God's plans, it seems reasonable to me that the three stages of Jesus' first presence were meant for a TYPE of three stages of his second presence.

Again, in some places the second coming is spoken of as secret like a thief in the night, and in other places it is said to be with great publicity so that all will see it. Now you know both of these conditions cannot be true at one and the same time. Why, then, is it unreasonable to think that maybe he would come secretly and invisibly at first, and be in the world without the world knowing it, to correspond with the 30 years of his private and unknown life the other time?

And then the second stage—the time of calling his bride up into the air to the Marriage Supper of the Lamb—would correspond to his public ministry on earth when he called and sent out his disciples. We know that the ministry period was three-and-a-half years, and many careful students believe that the marriage supper period will also be three-and-a-half years.

And then at last would come the final Glorious Appearing, when every eye shall see him, which would correspond with his glorified resurrection presence on the other occasion.

When you stop to think about it, it is not half as unreasonable as it at first seems.

In the 14th chapter of Revelation you find Jesus seated on a white cloud with a sharp sickle in his hand and reaping the harvest of the earth, which indicates that he is then present on or near the earth, and that his power is being manifested in the events that take place. Then several chapters further on you find the nations of men still doing business here, which shows that his presence in chapter 14 was not the final wind-up. It all indicates that the second coming is not just one single event and all over at once, as we have been taught, but rather a series of events reaching over several years, and finally culminating in the great Visible Appearing when he publicly takes the reins of government from men and begins to rule over the earth.

There is also a strong line of Chronological Proof which I will not enter into at this time. But it all fits together so perfectly that the honest and unprejudiced student is bound to give to it some consideration.

No-sir-ee, I ain't pretending to be any sort of a winged saint. I am just a common every-day average fellow, with no professional piety smeared over me at all. But I have been greatly blessed in getting a clear view of the truth that many better men have not yet received.